

Poetry.

The Elms of New Haven.

Extract from the introduction to a poem delivered before the Linnæan Society of Yale College, New Haven.

BY M. F. WILLIS.

Are gone, these many summers, and the winds
Have scattered them all roughly through the world;
But still, in calm and venerable strength,
The old stems lift their burthen up to Heaven,
And the young leaves, to the same pleasant tune,
Drink in the light, and strengthen, and grow fair.
The shadows have the same cool, emerald air;
And prodigal as ever is the breeze,
Distributing the verdure's temperate balm.
The trees are sweet to us. The outery strong
Of the long wandering and returning heart,
Is for the thing least changed. A stone unturned,
Is sweeter than a strange or altered face;
A tree, that flings its shadow as of yore,
Will make the blood stir, sometimes, when the words
Of a long-looked-for lip fall icy cold.
Ye, who in this Academy of shade,
Dreamt out the scholar's dream, and then away
On troubled seas went voyaging with Care,
But hark to-day the well-remembered haven—
Ye, who at Memory's trumpet-call, have stay'd
The struggling foot of life, the warning hand,
And, weary of the strife, come back to see
The green tent where your harness was put on—
Say—when you trod the shadowy street this morn,
Leapt not your heart up to the glorious trees?
Say—was it only to my sleep they came—
The angels, who to these remember'd trees
Brought me back, ever? I have come, with them,
From many a far land, many a brighter sky,
And trod these dappled shadows till the morn.
From every Gothic aisle my heart fled home,
From every groined roof, and pointed arch,
To find its type on emerald beauty here.
The moon we worshipp'd thro' this trembling veil,
In other Heavens seem'd to garish and unclad.
The stars that burn'd to us thro' whispering leaves,
Stood cold and silently in other skies.
Still seem'd always here the holy dawn
Flush'd by the breathless silence of the trees;
And who, that ever, on a Sabbath morn,
Sent thro' this leafy roof a prayer to Heaven,
And when the sweet bells burst upon the air,
Saw the leaves quiver, and the flocks of light
Leap like caressing angels to the feet
Of the church-going multitude, but felt
That here, God's day was holier—that the trees,
Pierc'd by these shining spires, and echoing ever
"To prayer!" "to prayer!" were but the lofty roof
Of an unbroken cathedral, in whose choir
Breezes and storm-winds, and the many birds
Join'd in the varied anthem; and that so,
Resting their breasts upon these bending limbs,
Closer, and readier to our need they lay—
The spirits who keep watch 'twixt us and heaven.

Miscellaneous.

"I wish Father would drink any more Whiskey."

Such was the expression of a lad who frequently calls at our office. Well might he say thus, for he doubtless begins to see many evils that follow the dram. If he is not already reduced to rags and starvation, he has it in prospect before him. If he has not already been the subject of treatment from a merciless besotted parent, he has no surety that he will long escape. If he has not already seen the finger of scorn pointed at him, with the insulting taunt, "Your father is a drunkard!" and if he has not already felt the disgrace and ruin that are inseparable from drunkenness, he has doubtless realized it vividly in his imagination, and trembled at the consequence of drinking the deadly poison. That father must be a monster incarnate that can entail the consequences of drunkenness, as a legacy, upon his children. He must be lost to all sense of moral and parental obligation, to bemoan his own faculties with the fatal poison and thus unfit himself to train up his children for usefulness in life and happiness beyond the grave.

The heart must be harder than an adamant that will not be moved by the tears of a devoted wife, nor the anxieties of children. The drunkard, beside being the most miserable, is the most loathsome of the human race. All manly and ennobling feelings—all sense of honor and right, and every thing that is good and reputable among men is banished from his heart, and he drags out a miserable existence, a slave to his passions—a disgrace to his species—a pest to society, and a candidate for a wretched existence beyond the grave.

Of all beings the drunkard is most to be pitied, and has the highest claims to the sympathies and exertions of the philanthropist to rescue him from his deplorable fate. Once he was a man, perhaps possessed of as brilliant an intellect—a nice sense of right—a fair prospect of usefulness—the esteem of all around him, and an unsullied reputation as any. Now he is the wreck of a man—with a benumbed intellect—blighted prospects—blasted reputation, and an outcast from respectable society. He once stood with the respectable and virtuous, and planned his schemes of future usefulness—baid the standard of moral excellence high, and fondly hoped that he would share with the honored and virtuous in their reputation, and enjoy whatever of domestic and social blessings ever falls to the most worthy. Now, he has no higher ambition than to satiate his depraved thirst with the bitter waters of destruction—no sense of right—and becomes a cruel, merciless husband and parent—a tattered vagabond, and a companion with the brute that wallows in the mire.

PERFECTIONISM.—When delusions are abroad in the world, the people should be guarded against their influence. A brief argument which can be easily remembered, and readily recalled, has often proved the salvation of a man who has been exposed to the contagious influence of such delusions. In the remains of the late and excellent Dr. Nevins, of Baltimore, we have such an argument against Perfectionism; it is this: "Against the doctrine of sinless perfection in man in this life, there lie two serious objections. The first is, that it is not proven by the Bible. Where is the text? The other is, that there is, if possible, still less proof of it in actual life. Where is the example? Give us the text—give us the man."—*Presbyterian.*

The Trouble Still.

A late number of the "Church Record" contains the following communication, which the Episcopal Recorder ascribes to Bishop Smith, of Kentucky:

APPROACHING GENERAL CONVENTION.

As the time draws nigh for the assembling of the Triennial General Council of the now great Episcopal Church of the United States, the question very naturally arises, what grave and important subjects are likely to come before it, for discussion and determination?

It may happen, in order to meet the urgent case of some of the Western Dioceses, where questions connected with baptism are still, as formerly, largely and warmly debated, that a proposition may be submitted, to lay over until next General Convention, for restoring the English or some form of the ancient Rubric, marking immersion strongly as the authorized mode, and pouring, or aspersion, as the exception.

Few of the eastern clergy can adequately realize the position of some of their Western brethren. Constrained to admit immersion to have been "*semper, ubique et ab omnibus*," how can they urge the claims of the ministry upon the same ground, without being exceedingly galled by the "*argumentum ad hominem*:" if you believe in immersion, why do you not practice it? or at least, why do you not yourself submit to it?

To the last question, the writer, often posed with it, knows of no answer, but that he most cheerfully would, at least, hypothetically, if he could meet with a minister having undoubted Apostolic commission to immerse, who had himself received immersion through an undoubted succession of those who had themselves been immersed from the apostle's times!

How enviable, in this respect, the position of the Greek and Asiatic churches! And how deeply to be deplored the condition to which Protestantism is reduced by this, amongst the many other departures from the Catholic church, of the great Roman schism!

A branch of the Catholic church which could supply a pure, instead of a spurious immersion; which could offer a regular, instead of a very doubtful commission to the ministry; and which should be animated by that heaven-descended spirit of humility, zeal, and self-denial, which constitutes the renewed effulgence of some of our Atlantic Dioceses, in the language of one at the West, not of the church, but well entitled to judge in the matter, "would carry all before it."

A WESTERN EPISCOPALIAN.

The Bishop is truly in a trying case. We do not wonder that he feels "posed" with the difficulties of his position. Believing as he does, "that no instance either of adult or infant baptism occurred during the first three centuries, except by immersion, save only in the few cases of clinical baptism, and that to this practice all the incidental notices of Holy Scripture best conform; and, also, that an unbroken visible succession is necessary to render any rite or ministry valid, we do not wonder that he is "galled" by the "*argumentum ad hominem*," as he is pleased to call it, "if you believe in immersion, why do you not practice it? or at least why you do not yourself submit to it?" This is truly an *argumentum ad hominem*, an argument addressed to the conscience and common-sense of men, unless they have been operated by Stuart's non-essential theory, or Edward Beecher's transcendental purification philosophy. It is not wonderful that an Episcopal Bishop is constrained to admit that to this question he "knows no answer."

We would be glad to help the Bishop out of this difficulty. In the first place, then, let him extend his commendable views on the subject of baptism to the ministry, and he will find that the Scriptures speak of but two offices in the church, those of bishop or pastor, and deacon: then let him apply to a Baptist Bishop for regular valid baptism. If he thinks an unbroken succession of immersers necessary, we think he can be accommodated. We will not ask him to rely on the baptism of Roger Williams, although he was a regular minister of the Episcopal church, because, in his case, the succession would be doubtful, if not improbable. One branch of our Holy Catholic Church has been preserved pure in the interior of continental Europe, and another among the mountains of Wales. In both these branches, we find satisfactory evidence of an unbroken succession of baptized bishops, from the age of the apostles.

We should, however, prefer that he modify his views of the importance of a historical succession, of both ordinances and ministry. We will venture to remind the Bishop that there is not a trace of this doctrine in the Scriptures, the only requisites of a valid church, valid ministry, valid ordinances, and valid christian character, being a scrupulous and conscientious execution of the laws of Christ, the Head and only Lawgiver of the church catholic.

As to the plan of sending to the Greek and Asiatic churches for valid baptism, however "enviable" the bishop regards their "position in this respect," we think it quite unnecessary. In truth we have sent several Baptist Bishops to convert them to the faith of the gospel, and we hope soon to send more. Not that we think it important to send them American baptism, but the "baptism of repentance for the remission of sins."—*Christian Watchman.*

STRIKING ANSWER TO PRAYER.—The Religious Herald gives the following remarkable case of recovery from sickness, in answer to prayer; Elder Taliferro was present at a protracted meeting, and became very ill: Last night all his physicians (4 in number) announced his case as hopeless, saying that he could not live. He received the information with great composure—bid adieu to his wife—gave some directions—and declared, "I have no fear or care on my mind, Jesus is sweet, not a cloud intervenes, all is glory in the prospect."

At this juncture, Bro. Jones informed the church, who had assembled for worship, of his condition—and that the physicians had declared that they had done all they could, that he could not live through the night; that there was already symptoms of death upon him, and if he were saved it would be by a miracle—and proposed to the church to spend the evening in prayer for him. This they did—God heard their cry—at one o'clock the fever left him; he is now free, and with care he may be once more raised to the walls of

Zion. It is the most signal display of divine power we ever have seen—and is so regarded throughout the city. I thought it ought to be recorded to the honor and faithfulness of our divine Lord and Master.

SINGULAR JEWISH CUSTOM.—Burkhardt informs us that at Tiberias, one of the four holy cities of the Talmud, the Jews observe a singular custom in praying.—While the Rabbi recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voices or gestures the meaning of some remarkable passages: for example, when the Rabbi pronounces the words, "Praise the Lord with the sound of the trumpet," they imitate the trumpet's blast through their closed fists. When "a horrible tempest" occurs, they puff and blow to represent a storm; or, should he mention "the cries of the righteous in distress," they all set up a loud screaming; and it frequently happens that while some are still blowing the storm, others have already begun blowing the cries of the righteous, thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity.

MISSIONARIES TO BURMAH.—On Thursday evening of last week, Rev. Cephas Bennett and lady, Mr. Chandler and lady, Miss M. Vinton, and L. C. Ayung, a native Chinese, received their designation as missionaries to Burma, by appropriate public religious services in Charles-St. Meeting-house. An address was given by Rev. Dr. Sharp, founded on 2d Tim. ii. 22—25. Rev. Mr. Hague presented the Hand of Fellowship.

It was then expected that the missionaries would sail on Friday, but they have been detained by adverse winds till Tuesday of this week, at which time a prayer was offered on board by Rev. Mr. Stow, commending the missionaries and their cherished purpose to the blessing of almighty God. Mr. Bennett is already a well known laborer in the same field, having returned to this country a year and a half ago on business of importance to the mission. Miss Vinton goes to reside in the family of her brother, and to be employed in teaching the Karens; Mr. Chandler as a mechanic, with particular reference to the printing operations. May they be followed by the prayers of the people of God, and be abundantly useful and happy in their labors.—*Chr. Watchman, Sept. 17.*

Requiem for Summer.

"The beautiful have vanished,
And return not."—*Coleridge.*

Summer is gone!
I see it in the sky with shadows dimming;
I hear it in the river's gentle flow,
And in the rustling leaves, her dirge-notes hymning,
And in the murmuring streamlet, and low low;
I know it as the sea-waves come and go,
And feel it in the sun's meridian glow,
That Summer's gone!
Summer is gone!
I hear it in the wind's low voices sighing;
I know it by the stillness of the grove;
I see it in the lonely flower that's dying;
I feel it in the spell, oft wont to move
My spirit to high melody—the love
That only burned—some kindling from above,
That Summer's gone!

Children's Corner.

"Children should not ask Questions."

Lucy was sitting with her mother by a cheerful fire one morning, when a hard rain had kept her from school. The mother was silently employed with her sewing, while the sprightly little girl, about eight or nine years old, was amusing herself with looking over some pamphlets and periodicals, which lay among the books on the table.

"Ma," said Lucy, at length, "I have been looking through these names in the Missionary Herald, and Bible and Tract Reports, which uncle B. lends you and Pa to read, and I can't find Pa's name anywhere in the account of the money that is given; why don't he put his name down as uncle B. does, and Mr. R., and Mr. G., and so many gentlemen?"

"I suppose, my dear," said the mother, as the little girl continued turning over the leaves of the pamphlets, "your Pa does not wish to have his name published to the world with the amount of his charities."

"Well, ma, then why don't he put something into the plate, when we have collections taken up for the missionaries, and the different societies which our minister recommends? The plate comes to our pew with bills and half dollars, and two shilling pieces in it, and I never see Pa put anything in."

"Your father, Lucy, can't afford to be giving continually to so many different objects."

The thoughtful and intelligent little girl looked up from her books, and cast a glance around upon the splendid furniture which adorned the parlor. She could not understand this reason, and thought, no doubt, "my father might at least afford to give some of them."

She was silent for a time, but again asked, "Ma, why don't you go to some of the societies where the ladies meet and sew? or why couldn't you make some pretty article for the Fair, such as aunt B. makes?"

"I haven't time to attend the societies, or to make such articles," said the mother, without raising her eyes from the elegantly wrought collar, around which she was placing a costly lace.

Lucy was again silent, and laying down her book, looked intently into the fire. By and bye she asked, "Ma, how long have you and Pa belonged to the church?"

"Lucy," said her mother, "little girls should not ask so many questions."

"Well," said Lucy, "I do wish I knew whether Pa ever gives any money to the societies, for ever since I heard Mr. —'s text last Sunday, 'The silver and the gold are the Lord's, I have been afraid Pa keeps too much of it.'"

God knows that the children of his professing people will ask them questions. He told the children of Israel what they should answer, when their children asked wherefore they did such things; they were to say, that the Lord had thus commanded them to do. But God has nowhere told his people how they should explain their neglects or omissions of duty to their children; and hence, when young minds (as prolific in inquiries as those of the young wandering Israelites) propose such questions as the above to their professing parents, what else can they say than to repeat the erroneous, and too common reply, "Children should not ask questions."

CANTON HIGH SCHOOL.

WE the subscribers, would thus inform the public that a private High School will be opened under the instruction of Mr. Edwin Robbins, on Monday the 30th day of August. Mr. Robbins was educated at the Teachers' Seminary, Andover, Mass., and since has been engaged for several years in the business of instructing with uniform success. We feel no hesitation in recommending him as a first rate teacher.

Terms in the common English branches will be \$3.00 per quarter. All other studies in like proportion. Board can be obtained in good families on reasonable terms.

Reference may be had to Rev. Mr. Burt, Rev. Mr. Barton, William Cooley, Esq., Samuel Barber, Esq., Rev. Geo. B. Atwell, Dea. Edmund Case, Capt. Joseph Bailey.

Canton, Aug. 5, 1841.

HARTFORD COMMERCIAL ACADEMY.

THIS School is designed particularly, although not exclusively, for Young Men who expect to make the Mercantile business a profession.

Instruction is given in the following studies, viz:—The Ancient and Modern Languages, Surveying, Commercial Arithmetic, Penmanship, and Book Keeping by double and single entry. The student in acquiring the science and practice of Book Keeping, ordinarily secures a correct style of Writing. Such a knowledge of Book Keeping and business generally is here acquired as will enable a young man to discharge the duties of an accountant in any situation in the country.

As no classes are formed, a limited number of Young Gentlemen are, at any time admitted for a term of 11 weeks; and those unwilling to be confined to particular hours, can receive their lessons at hours to suit their own convenience, morning, afternoon and evening.

Aug. 6, 321 N. HARRIS.

HARTFORD

Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, John Allen,
S. H. Huntington, Ezra White, Jr.,
H. Huntington, Jr., James Goodwin, Jr.,
Albert Day, John P. Brace,
George C. Collins Esqrs.

ELIPHALET TERRY, Pres't

JAMES G. BOLLES, Sec'y.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of securing against loss and damage by Fire only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner—Suffer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,

Thomas K. Brace, Stephen Spencer,
Thomas Holden, James Thomas,
Samuel Fuld, Elisha Peck,
Griffin Steadman, Daniel Burgess,
Henry Kithourn, Ward Woodbridge,
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Elisha Dodd, Horatio Alden,
Jesse Savage, Ebenezer Seelye,
Joseph Pratt,

THOMAS K. BRACE, Pres't.

SIMON L. LOOMIS, Sec'y.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

PROTECTION

Insurance Company.

Office south side of State street, twenty rods east of the State House, Hartford.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE,

Wm. W. Ellsworth, Asahel Saunders,
Henry Hudson, Daniel W. Clark,
Charles H. Northam, Willis Threlk,
William Kellogg, Elbridge Cutler,
S. W. Goodridge, Elery Hills,
Hezekiah King, John H. Preston,
S. B. Grant, Edward Bulles,
Henry Waterman, Chancey Barnard,
Eliphalet Averill, Ebenezer Flower,
Lemuel Humphrey, A. S. Porter,
Benjamin W. Greene, Giles P. Grant,
George R. Bergh, Adrian James.

ELIPHALET AVERILL, Pres't.

WILLIAM CONNER, Sec'y.

Select Hymns.

A new and beautiful edition of the Baptist Select Hymns is now published and for sale by the Subscribers. In this edition, the index of Scriptures, and index of Subjects, which were inadvertently omitted in the former edition is inserted, and as the whole is new stereotyped, no discrepancy of the kind will hereafter be found in the work. The adaptation of this work to Conference and Prayer meetings, Sabbath schools, family worship, Tract meetings, &c. &c., gives the book a decided advantage over any work of the kind in use.

ROBINS & FOLGER.

June 25. 12w15

Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By Rev. Wm. HAGUE. Boston, published by Gould, Kendall and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket as an every day companion, and its sentiments will be found of incalculable advantage, if laid upon the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit.

Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers.

June 25.

NEW BOOKS.

FOR SALE BY ROBINS & FOLGER.

THE NESTORIANS, or the LOST TEN TRIBES: containing evidence of their identity, an account of their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, and Mesopotamia; and illustrations of Scripture Prophecy. By A. Grant, M.D. A very interesting work for all, but especially for Christians.

On the relation between the Holy Scriptures and some parts of Geology. By J. Smith, D.D., &c.

Bible's Notes on Exodus. 2 vols. 12mo.

Young's Chronicles of the Pilgrim Fathers of Plymouth Colony.

Stephen's Travels in Central America, Chiapas, and Yucatan. 2 vols. 8vo.

Hartford, July 23, 1841.

NOAH B. CLARK'S SEMINARY

FOR YOUNG LADIES AND GENTLEMEN.

AT NO. 2 ANN ST. HARTFORD.

The next Term of this School will commence on Monday the 30th day of August.

The Female Department will continue under the particular direction of Mrs. Clark, who will be assisted by several other teachers as may be required. One half day each week is devoted in this Department to Needle Work both plain and ornamental.

A class will be formed at the commencement of the term for the qualification of such Young Gentlemen as may wish to teach in our Common Schools the coming winter, and good schools will be obtained for those who may be found competent.

The charge for Tuition will hereafter be only from \$3 50 a quarter in each Department; not that it is believed that it has heretofore been too high, but because the Proprietors are not disposed to be underbid by other schools in the city. Board may be had at \$1 75 a week. Application may be made until the commencement of the term at No. 15 Church st.

Aug. 6, 5w21

Sabbath School Books.

A further supply of Sabbath School books, including all the later publications of the New England Sabbath School Union, which makes our stock very complete. Also—a new supply of the Converted Soldier, or memoirs of Josiah McWhinnie. Just received and for sale by

ROBINS & FOLGER.

July 2.

CHARLES ROBINSON,

ATTORNEY AND COUNSELLOR AT LAW

SOLICITOR IN CHANCERY, NOTARY PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

Office, corner Chapel and State sts., New Haven.

NEW GOODS.

SWIFT & WILLIAMS, have returned from New York and are now opening a large and desirable assortment of New Goods, bought the past week for cash at great bargains, viz:

Rich Satin striped, figured and plain blue black, black and colored Silks; plain and striped Chalmers, most beautiful patterns, selling fast; cheap Gravats and Scarfs; Cap Ribbons; do. Satin and Taffeta; plain, striped and plaid Cambrics and Muslins; striped Furniture and Bishop Laces; Book Muslins; Cambric Edgings and settings; do. Thread, a large assortment; Mulla Collars; Irish Linens; one piece 10.4 Linen Sheet; Linen Cambric; do. Hdkfs.; Working Woresters; French English and American Prints, some new and desirable terms; Broadcloths, Cassimeres, Sateens; Russia Flannel; Brown Toweling; red, yellow and white Flannels; a few pieces Bombazines, bought in the auction room, which can and will be sold at bargains.

Purchasers of Dry Goods will do well to call and examine our stock before buying, for we think and are alone in saying so that we can sell at better bargains than any other store in this city.

N. B. The place is the New Store of SWIFT & WILLIAMS, Chittenden's Building, south east, No. 2, 263 Main st.

Cash and Exchange Store.

L. D. FOWLER & CO.

Wholesale and Retail dealers in Green Flour, Grain, Provisions and country Produce, at the Eggleston stand, No. 288 North Main-street.

N. B. Our friends in the city, and from the country may depend upon finding at all times, choice Groceries at the lowest market prices.

July 2.

Sabbath School Books.

The subscribers have just received the "Converted Soldier," or memoir of Josiah McWhinnie, prepared by the New England Sabbath School Union—a very interesting work.

"Hague's Guide to Scripture Conversation."

New England Sabbath School Question Books, whole and parts.

Lincoln's Sabbath School Class book.

Matecom's Bible Dictionary.

Reprints Notes on the Gospels, with a good supply of books for Sabbath School Libraries, at the lowest price.

ROBINS & FOLGER.

Robins & Folger, have also a valuable stock of books belonging to the Library of a deceased clergyman. Among this collection are many rare and valuable works.

BOOKS.

JUST received and for sale—Library of American Biography. Harpers' Edition.

Glimpses of the past, by Charlotte Elizabeth.

The Flower Faded, a memoir of Clementina, daughter of Baron Cuvier.

Helen Fleetwood, by Charlotte Elizabeth.

The Merchant's Daughter.

Imitation of Christ, by Thomas a Kempis.

Bush's Notes on Exodus.

Egypt and Arabia Petrea.

Teles for the Young, or Lessons for the heart.

Kirk's Sermons, 3d edition.

Memoir of Father Matthew, with an account of the progress of Temperance in Ireland